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Essays Towards a Theory of Knowledge. By ALEXANDER PHILIP. New York, E. P. Dutton & Co., 1915. 126 p.

This little volume comprises four chapters, entitled respectively, *Time and Periodicity*, *The Origin of Physical Concepts*, *The Two Typical Theories of Knowledge*, and *The Doctrine of Energy*. The thesis which the author is concerned to prove is that the fundamental reality is energy and that we must take our clue for the interpretation of experience, not from abstract thought or sensation, but from activity. The two typical theories of knowledge which he combats are (a) the intellectualistic, which "seeks in some way or other to derive the real constituents of Science from the constitution of the cognitive faculty itself" (p. 56), and (b) the sensationalistic, which assumes that the mind is a *tabula rasa* passively receiving the essential forms of reality from the object. As against this it is urged that thought "is an activity which reproduces the activity of things, the activity in which the phenomena of nature arise" (p. 60). The problem of transcendence is solved if we but remember that in action "we are really *part* of a larger *whole*. Our exertional action is *ab initio* mingled in and forms an integral part of the dynamic system in which our life is involved" (p. 64). Sensation is explained as obstructed action, which is hence relational and not photographic in character (cf. pp. 62, 63).

In brief, the author seems to feel that the belief in an all-constituting energy, which is "an alogical, unextended thing-in-itself" (p. 118), somehow makes the problem of knowledge easy of solution. Just how this comes about the reviewer is unable to state. The author shows no real appreciation of historical solutions of the problem, nor does he make any effort to face the difficulties, in connection with this subject, which are before the philosophical public at the present time.

University of Illinois,

B. H. BODE.

Human Motives. By JAMES JACKSON PUTNAM. Boston, Little, Brown & Co., 1915. pp. xvii+179.

In a little book of contributions to social and religious psychology a well-known authority on medical subjects turns his attention to those motivations of conduct which long years of keen observation and the more recent psychoanalytical investigations have revealed. He finds that the conflict of our rational and emotional impulses resolves itself into an interaction of two motives, the constructive and the adaptive. In their creative enterprises men are moved by aspirations which aim at personal gratification and advancement. These two general classes of motives have a historical development in the individual as well as in the race and lend themselves to study either by the rational method in terms of the philosophy of religion or by the genetic method in terms of psychoanalysis. While religious faith points to the presence of a group of ideals toward which man is constructively working and in terms of which he is acknowledging an obligation to a deity immanent in the universe, psychoanalysis shows the presence of unconscious tendencies which, if not properly controlled and guided, often militate against these natural aspirations.

An occasion is therefore given for sketching the history of the psychoanalytic movement and for an outline of its main principles, methods and aims. The reviewer feels that the exposition is here clearer and more adapted to the class of readers for which the *Mind and Health Series* was intended. Above all—and this is not commonly

done—the interpretation of the Freudian attitude, especially that of Freud himself, seems to be just and unbiased. With all that the author has previously said in the book about religion, he leaves the doctrines of Freud singularly free from religious or philosophical conceptions. In the chapter on the “educational bearings of psychoanalysis,” the author emphasizes the fact that teachers and parents ordinarily cannot hope to become psychoanalysts, but they may study ways in which the main propositions of the method “can be applied to children at large, in the schoolroom and at home.” He stands in agreement with Münsterberg when he indicates the harm which too much intimate conversation with children can do¹; he suggests, however, that earnest inquirers should not be scornfully rebuked. Abnormalities are but prolonged or exaggerated forms of disturbance which occur in the normal mind in lesser degree, and are often caused by inhibitions of a social nature with no proper outlet for dissipation. In essentials the author’s ideas are suggestive of those of Holt in a recently published volume on the same subject: psychoanalytical treatment is not so much a cure as a reëducation.²

The last two chapters are concerned with the problem of the readjustment of the inner life of the individual to his social and spiritual environment. The possibilities of individual achievement are surprisingly great; but are much curtailed if not rightly directed toward a larger and ever deepening influence on humanity.

CHRISTIAN A. RUCKMICH.

Sleep and Sleeplessness. By H. ADDINGTON BRUCE. Boston, Little, Brown & Co., 1915. pp. ix+219.

In the opening chapter, the causes of sleep are discussed. The author lays much stress on the experimental reports of Sidis, Verworn, and Huebel to the effect that sleep does not so much depend on physiological conditions as on a hypnoidal state of mind. Expressed in other words, “when we sleep, we do so because our consciousness is no longer stimulated by a sufficient variety of sensations to keep us in a waking state,” or “variety itself has temporarily become monotonous, and we fall asleep.” Coriat’s criticism that the “diminution of peripheral stimuli from the muscles to the brain, produced by the act of muscular relaxation,” is responsible for the initiation of sleep, is accepted because Coriat admits “that the muscular relaxation itself may result from a relaxation of attention.” The author gives numerous and apt illustrations in support of his “monotony theory.” His statements flatter psychology, but do they state the whole truth? Any simplification of scientific problems for the purpose of popular exposition must naturally make light of the difficulties involved. Sleep is more likely a psychophysical phenomenon; it may be considered from the side of mind, or of body. To say that mental conditions cause bodily conditions even indirectly, or *vice versa*, or to speak of causal conditions and of accompanying conditions, begs the whole question of interactionism.

Under the caption of *The Mind in Sleep*, with a wealth of appropriate, sometimes personal, examples, the theory that dreams may be caused by past experiences or by present stimuli, is outlined. The Freudian hypothesis of the ‘wish complex’ is indorsed with reservations.

¹ Münsterberg, H. *Psychology and Social Sanity*, 1914. pp. 3ff.

² Holt, E. B. *The Freudian Wish*, 1915. pp. 100ff.